Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

CHARACTER OF HUGH PETERS—CONCLUDED.

[The following is the conclusion of the remarks by the author of the 'Second Century Lecture,' in vindication of the character of Hugh Peters. The particular article now given, is the closing part of his letter, commenced in the last Register, in defence of Mr. Peters against the charge of *fanaticism*.]

It remains for me to consider the testimony which his writings bear to this point, [the charge of fanaticism.] Those which have come under my observation most clearly refute the charge of Mr. Peters having been 'a very odious fanatic.' They exhibit, on the contrary, evidence throughout that as a politician he was preeminently deserving of the character of a temperate, wise, and practical man. He urges the army to be circumspect in their demeanor, and to abstain from every act of violence, cruelty, injustice, or oppression towards prisoners and captured towns; and points out to them the benefits which will result to their cause by the purity of their lives, the integrity of their conduct, and the humanity of their spirit. He advises the Parliament to exercise moderation with respect to religion, to consult and provide for the equal and easy distribution of justice, to promote the comfort, industry and improvemeut of the poor, and to befriend charitable institutions and designs. And he admonishes all parties to preserve a tolerant spirit, and to discountenance passion, bitterness and calumny.

One of his favorite objects as a statesman was to bring about an improvement in the administration of the laws. In his pursuit of it he exposed himself to much prejudice and odium on the part of his contemporaries. Another was to provide employment for the poor. And another, which he had very near to his heart, was to grant liberty of preaching to men of all sentiments, and to distribute the appropriation made by the state to the church in such a manner, that the whole kingdom in its remotest and most obscure corners, and all its subjects of every persuasion might participate proportionably in its benefits.

The following extract shews what he thought respecting the administration of the laws. 'The third boon I beg is for men's estates. Justice exalteth a nation, but sin is a shame to any people. I would beseech all sorts whom it concerns, to speed justice; it were better for a man to die once than often. You, reverend fathers of the law, put in some help here; can there not yet be found out a shorter way to further justice? must that badge of conquests still be upon us, the laws, I mean, in French? Can there not an expedient be found out in plain English, whereby every one may soon come to his own?—May there not be two or three friend-makers set up in every parish, without whose labor and leave none should implead another? I crave pardon. There is one evil I have seen under the sun, a poor man kept in prison for debt, whereby his spirit is debaucht, and he utterly disabled to pay: it is not so abroad.'

The following passage indicates, with sufficient clearness, his views of the policy of providing preachers, not merely for the *orthodox*, or, as he, in a vein of the most delicate humor, describes it, the *dominant* party, but for the whole country. He is commending to the compassionate regard of the Parliament those who are destitute of the institutions of religion. 'I present you here the tears and cries of many thousands, in the countries we have conquered, who, poor souls, cry like prisoners at the grate, "Bread, bread, for the Lord's sake, bread! all you that passe by take pitty, pitty of us, we have lived upon husks, time out of minde." Men, brethren, and fathers, whilest we are disputing here, they are perishing there—If I know any thing, what you have gotten by the *sword*, must be maintained by the *word*, I say, the *word*, by which English Christians are made. In other countries *discipline* makes them so, drives them into a church together, and then dubs them Christians; you will find too much of this abroad, and hence it comes to passe that most of their religion lies in polemicks, which is the trade we are likely to drive, if God prevent not. I need not tell this assembly that every where the *greater* party is the *Orthodoxall*, and the *lesser* the *Hereticks;* so once the Arians afflicted the sound Christians, and they increasing requited it again to the Arians.—I wish exceeding well to preaching above many things in this world, and wish my brethren were not under these Tithing temptations.—Let poore people first know there is a God, and then teach them the way of worship.'

He was an open enemy of priestcraft, and dreaded, above all things, ecclesiastical persecution. He was wont to speak plainly upon this subject, as will appear from the following curious passage addressed to the Assembly of Divines.—'My Reverend and Learned brethren, be not offended if I leave this caution with you, and let this charity begin at home amongst us, *for ever beware of a spirit of domination*, truly it is a spirit of Antichrist, and it was the first great quarrel the first three hundred years after Christ. When Constantine had been bountiful to the church at Rome, and after, was as noble to that of Byzantium (now Constantinople) a quarrell grew among the two pastors of these churches, who should be called Papa! which introduced the proverb "Religion begot wealth, and the daughter devoured the mother." Remember the old complaints against Prelates, and how we filled Parliaments' eares with our out-cries. Let this be often with you (my dear brethren) that in all the cracks, flaws, and ruines of states, some priestly thing or other hath had the principall hand; minde it in a passage or two; Good *Jeremy* past through all guards, till he came to *Pushur* the *Priest;* the Nobility, Gentry, and others were easily intreated, Christ breaks upon the *Scribes* and Pharisees mainly.'

He looked with the deepest disapprobation upon an intolerant spirit. 'In all the loud cries about differences this toucheth my heart, that some men can trample a poor saint to the dust, and into the grave (if they might) *for a Piccadillo*, a *little distance in an opinion*.'

The following is his advice to the Parliament. It seems that, notwithstanding the efforts of the orthodox, and the legal restraints under which dissenters suffered, heretics were getting to be quite numerous. The dominant sect became alarmed, and were pressing the government to render more severe the laws against heresy. 'Since,' says Mr. Peters, 'you are still buzzed in the ear with a desperate encrease of Errour, give me leave to offer this expedient by way of Quere. The wound seems to be in the understanding, and the cure must lie there. (Under favor) what if some convenient place or places in the city were set apart two or three times weekly, where godly and learned men appointed by yourselves, and the Leaders or Heads of those Errours (as they are termed) might have leave to come, and there, in a brotherly way, take and give satisfaction? For as concla ves have always been dangerous, so these poor erring men cannot have the benefit to appear with boldness. And *reasonable* souls may sooner certainly be taught with Reason and Scripture, than with cudgels and blowes. *Tyrannus* had a School; and Christ disputed with the Doctors in *their Synagogue*.

Religio docenda est, non coercenda.

This I am sure, *Conviction should go before Punishment*. The Lord will not burn Sodom, *till he see whether the report be true*. I pray consider it.'

I trust that enough has been adduced to prove that Mr. Peters was neither a *fanatic* nor a *bigot*. But after all the question may still be asked, how is it possible, if they were not founded in truth, that so many and such gross charges could have received and retained for so long a time the general credence of the world? I answer that it can easily be explained. England was covered with a flood of the most scandulous books written against him immediately after his death. I have described the frontispiece of the one written by Dr. Young in my last letter. Another represented him with a windmill on his head! another with the devil whispering in his ear! and another exhibited him trampling on the book of common prayer! No one dared to come forward to defend his memory, and it would have been wonderful indeed if the public mind had not been filled with prejudices against him. Mr. Peters was accustomed to great plainness of speech, as the reader must have perceived in the passages of his life and writings which I have presented. The natural consequence was that he gave offence often and to many. The truly liberal doctrines which he inculcated, and the tolerant spirit he manifested were suited to make him innumerable enemies in that bigoted and exclusive age. His sentiments respecting ecclesiastical institutions and government, as they are drawn out in the paper which he was so anxious to have the King sign, were of a nature to forfeit the sectarian support of the Presbyterians and Independents, and to bring down upon him the wrath and vengeance of the restored church as it is established by law. He regarded the connexion between the King and the church as an abominable abuse, and looked upon Archbishops, metropolitan bishops, and suffragan bishops as incumbrances to the church, and as holding offices and exercising powers that were derived from usurpation. Hence the malignant hostility of Burnet and all others who received their lordly mitres from a temporal ruler, and burned with ambition to reach a metropolitan chair, or to dwell in the palace at Lambeth! But he believed that local bishops, called in consequence of venerable age or superior attainments by the presbyters of a district to preside over and among them, occupied an office which was in existence in the primitive church and was intended to be transmitted on through all succeeding times. Hence the coldness and indifference of the Presbyterians and Independents, and their silent consent to all the calumnies that have been heaped upon his memory!

But in having been misrepresented thus far by the voice of fame, he has participated in the same lot which has fallen upon the other great and good men of his age and principles. The labors of Lingard, of Brodie and of others, are working a thorough revolution in public sentiment with respect to the events and characters of English history. And when justice shall complete her work by establishing truth, the name of Mr. Peters will become dear to all the lovers of genius, freedom, and humanity.

Many writers have already come forward in his favor in England. In America, we should be false to our Fathers, were we to refuse to yield to him our respect and admiration; for they always loved and honored him. I here quote the lines which they placed beneath his portrait, in an edition of his 'Legacy' printed in Boston, A. D. 1717.

"Lo here, the dictates of the dying man
"Mark well his note, who like th' expiring swan
"Wisely presaging her aproaching doom
"Sings in soft charms her epicædium
"Such, such are his; who was a living lamp
"Which though extinguished by a fatal damp;
"Yet his last breathings shall, like incense hurled
"On sacred altars, so perfume the world
"That the *next* will admire, and out of doubt
"Revere that Torch-light, which *this age* put out."

I would here close this my last communication by expressing my gratitude for your kindness in enabling and my approbation of your love of truth in prompting, me to place in the columns of the Register a defence of the character of a man, whose example is a strong appeal to every minister and every Christian in favor of active benevolence, and a spirit of toleration, charity, and catholicism.

Yours respectfully,
C. W. Upham.

[For the Christian Register.]

THE POMPEIAN.

It is well known that the famous city of Pompeii that is being disinterred in 1829, was buried A. D. 79. The first persecution of the Christians which took place under Nero A. D. 64, produced the usual effect of persecution, and only quickened the plant it was intended to crush.' From the following account, it seems that this doctrine had 'gone thither also.' The writer, after describing his residence in the 'street of tombs,' which must have been then as it is now, a most delightful spot, with other particulars, thus proceeds.

I was naturally shy and proud and diffident; of course I was reserved, and many took reserve for coldness, and believed the heart to be as cold as Alpine snows, whose feelings were deep and intense as the earth's central fires. What mattered it to me? But affections so strong could not live without an object. I became a husband—a father. But as my ties multiplied, and the objects of my affection increased, there came along with it a sensation of uneasiness whenever I gazed on the magnificent family mausoleum that stood almost beside my door. Why, thought I, should the heart ever love, if that love is forever to be wrung by separation? Why should our affections become the racks to torture us? Why should heart ever be bound to heart, when the ties so delightful in life, become to the survivor at death, only barbed arrows, to be torn out of its quivering bleeding core? 'Trouble not yourself about it,' said a Stoic to me one day, as I fell into my wonted train of thought, '*thou too shalt die*.'

'Thou shalt die.' There it was—death, the fiend that scared peace from me. It came—first my wife and one by one my children in rapid succession, and for this death—this separation, there was neither remedy nor hope. I dreamed not of new ties. I stood now in gloomy security, for I stood alone. Death met me at every turn, and spoke to me from every object—the world seemed to me only a vast charnel-house, and wherever I directed my view, the grave bounded the prospect.

'Thou shalt die.' Wherever I turned my eyes, I read it in characters of ice. Amid the warmest pulses of life, and the most brilliant hours of joy, the fatal sentence came, freezing and chilling my soul like a blast from the tomb. I watched the young birds as they warbled their first notes, and stretched forth their untried wings for life's commencing task. I looked at the budding rose, when it first peeped from beneath its green covering, kissed into being by the genial sun, and seeming to rejoice in its new existence, and I thought 'How vainly do ye pour forth a music that the next winter will silence, or exhale your fragrance or put forth a beauty that the next hour may be scattered! Ye shall die. Wherever my eye or my heart rested, they shrunk withered before the fatal truth. It was written on the blossoms of Spring, on the Summer's roses, and the Autumn leaf. Sleep shut it not from my eyes. The voice of mirth died on my lips; and when my tongue would have given utterance to the jest, it died away in the sentence 'Thou shalt die.' In vain at the banquet did I strive to forget the decree. In the brightest cup, I saw 'death' written at the bottom. I turned in desperate merriment to one who sat beside me to force the hard-wrung jest, but to my wit he was dumb—it was a skeleton. I left the feverish board, and retired to the garden, that was exhaling in all its luxury the odor of a thousand flowers. Breezes so soft and gentle, that they might have been the fanning of a peri's wing, breathed along, just stirring the flowers, that were spread by thousands over the variegated parterre, and loading their breath with their fragrance. I threw myself on the bank of a stream that flowed noisily along;—but what is pleasing when the heart is out of tune? To others, the soft gale was balm—it was the chill breath of the sepulchre that came over *my* brow—and louder than the voice of the waters there rung in my ears the eternal decree 'Thou shalt die.' In vain about the funeral urn, sculptured Bacchanals and dancing satyrs moved in the lifeless marble—in vain roses twined around it, cheating and seducing the imagination with artificial beauties, from the poor ashes there. My heart saw too truly through the smiling exterior—it was still '*death*' within.

Since life is so short then, said I, if I cannot lengthen it by added years, I will by the joys I will crowd into it. I will go to Rome.

Sleep scarcely visited my eyelids till my preparations were made, and I found myself on my route to Rome. On arriving at the Appian forum, we observed a centurion, accompanied by several men, who we were told were prisoners, who according to custom, were sent up from Jerusalem to Rome for trial. My interest was strongly excited by one, with a remarkably mild and patient expression; and whose venerable countenance seemed marked rather by toil than years. I was told that he was one of that sect, whose tenets, originally propagated by a few fishermen of Galilee, had made a progress so astonishing, as to accord but little with their humble origin. Hitherto I had known but little of it. I had heard, indeed, that a superstitious sect had sprung up, remarkable for a contumacious obstinacy in enduring suffering, and for bigotry and intolerance in its creed;—which claimed for itself to be the only and the true religion; and not content with enrolling a new deity or Olympus, and a new altar in the Pantheon, commanded that all other altars should be prostrated, and all other gods overthrown. I gazed with a hundred other idlers at these prisoners, but most of all at this man. I inquired his name. He was called Paul. The circumstance soon passed from my memory, and would not have been again thought of, but for the following incident. As I was standing a few days after in the Colosseum beside a friend, I began to converse with him in that listless and almost mechanical manner, in which one is wont, on such occasions, to support a forced and uninteresting conversation upon the merits and skill of the different gladiators, &c. Our conversation was soon interrupted by the renewing of the games, in a contest between two gladiators.

[The writer here proceeds to give a very faithful and minute account of the usual bloody and fatal contest between the two gladiators, which resulted on this occasion in the death of one of them under the most revolting circumstances. He speaks of the eager interest of the spectators in the fight, and describes its progress and awful termination, in a manner adapted to harrow the feelings, and to excite a deep disgust and abhorrence of the practice.

This part of the account, though fitted to awaken compassion for the degraded condition of the heathen world and to give zest to the beautiful description which follows of the cheering influence of Christianity, on the mind of one whom it has redeemed from the darkness and bondage of heathenism—is, nevertheless, so unpleasant in its details, that we have taken the liberty to omit it. He proceeds to say.]

During the interval [between the termination of this fight, and the recommencement of the games] my friend observed to me, 'These Christians reprobate this practice.'

'How know you that,' I inquired?

'Because' replied he 'I heard them condemned by Paul who is now a prisoner here.' Paul! the name recurred to me like an indistinct dream! 'Where did you hear him' I asked?

'I went to his lodgings for the purpose, as you too may do.' I desired no better. I took directions from my friend, and the next day proceeded thither to hear him. I found as I supposed, the same venerable countenance that I had seen at the Appian forum. A considerable crowd was collected. He arose and began. But his first words fixed and chained my attention; for he spoke of a resurrection. How my heart leaped within me as he proceeded, and demonstrated with the most forcible simplicity, the ground of the doctrine and its immutable strength! I listened with astonishment, which gradually yielded to hope and delight. Here then, if true, was what my heart had so panted for; a promise and a pledge of eternal life. I had heretofore considered the supporters of this doctrine but as dreaming enthusiasts, who had persuaded themselves at last of the truth of what they so earnestly desired.—But when I heard the grounds and arguments of the doctrine stated in the calm, forcible, and dispassionate language of the apostle, I felt at once that there was no dreamer there, and my reason following my heart, bowed beneath the overwhelming weight of truth. I became a Christian. I was as one who after groping a lifetime in subterranean caverns, finds himself unexpectedly emerged from the chill and sepulchral gloom, into the broad, bright, warming light of the noontide sun. The nightmare that had so long weighed down my soul, vanished away.—Forms of light and of loveliness, that I had long looked back upon in all the bitterness of hopelessness, as upon the dreams and illusions that *were*, I could now joyfully hail as among the realities that *should be*. I had been as one launched with a few loved beings, upon a wintry, interminable, and shoreless ocean; who had seen one after another, the loved ones drop away, hopeless and helpless, into the insatiable waters. What mattered it to me whither my bark might be drifted then? Clouds and darkness and solitude of soul were every where, and every where the same. There was no cynosure to me. Suddenly, as by the word of an enchanter, my bark was floating over the laughing surface of the summer's sea, with a glorious haven before me, on whose shores stood those whom the stormy ocean had swallowed, beckoning my homeward approach. Christianity was all this to me.—The world was no longer to my view only one vast charnelhouse; for light and joy had sprung out of darkness, and life out of death. The once freezing, chilling monition that was uttered in the withering herbage and the fading flower no longer declares to me 'Thou too shalt die;' but from the brow of decay and of death, is uttered forth in another tone, 'Thou shalt *live* again.' With the weight of many years upon me, I now sit placidly by my door, and as the fiery mountain lifts up its voice, in tones deeper than the thunders, and belches forth its burning ashes, in a tempest that threatens to bury us beneath it, I only gaze the more earnestly at the sumptuous tomb beside me, over whose door darkness and a cloud once rested. I smile with a sense of exultation as I gaze upon the sculptured galleys, whose anchor is dropping, and whose sails are furling; for I think 'Your rest is not here. It is from here ye are to weigh your anchor for another haven and you must yet stretch your sails upon another sea.' There is no longer a shadow of gloom mingled with the chastened and tender regret with which I look back to the departed, as I gaze on the funeral urn; for I know that a phenix shall spring from the ashes within—that 'Life—eternal life,' is written over the gates of the grave.

Dryad.

BIBLICAL.

[For the Christian Register.]

JOHN v. 26—7.

'As the Father hath life in himself, so hath he given to the Son to have life in himself: and hath given him authority to execute judgment also, *because he is the Son of man*.'

There is great significance and beauty in the reason which our Lord here assigns for his having authority from the Father to be the judge of the world. He is often exhibited in the New Testament under this relation; and it is expressly declared by St. Paul, that God hath appointed a day, in the which he will judge the world by that man, whom he hath ordained: Now this appointment has been interpreted simply as the reward conferred by the Father on his son for the humiliation and sufferings he endured as the son of man. In other words, it is said that he has been constituted judge of the world in recompense of his mediation in its behalf.

But the passage, we have cited above, intimates another, and, to us, a far more interesting consideration. 'He, the Father, hath given him authority to execute judgment,' or, as Campbell translates it, hath committed to him even 'judicial authority,' *because he is the Son of man;* because, having been partaker of our nature; having felt and suffered, and been tempted as a man, he perfectly understands our weaknesses, exposures, and wants; can make all just allowances for infirmity; and will execute the most kind and impartial judgment.

So that, whether we suppose, (as many passages literally interpreted would seem to imply) that Jesus Christ will judge the world in person, or by his '*word*,'—by the doctrines, and laws of his religion, which he declares in another passage (John xii. 48,) shall judge us at the last day'—which ever of these views we adopt, there remains the same encouragement to the Christian,' that he hath not an high priest, and one to judge him, who cannot be touched with the feeling of his infirmities, but who was in all points tempted, like as we are, yet without sin: in whose *considerate* and perfect justice therefore he may implicitly trust.

[For the Christian Register.]

ROMANS XII. 20.

'Therefore, if thine enemy hunger, feed him: if he thirst, give him drink—for in so doing, *thou shalt heap coals of fire upon his head*.'

These words are adopted by the apostle from Solomon (Prov. xxv. 21—2) and admit of a different and almost opposite interpretation. Some have supposed, that the forbearance and kindness here inculcated will only have the effect of aggravating the sin of the offender, by his ingratitude and thence of drawing down upon him the severer vengeance of Heaven, as if the apostle had said, 'By thy patience thou shalt engage the wrath of God to fall upon him, who will himself maintain thy cause: and thou shalt be more effectually delivered from his malice, than by avenging thyself thou couldest hope to be.'

But it seems to us to comport far better with the whole spirit of the gospel, which is merciful, with the general tenor of the instructions of this apostle, and especially with the precept that follows,—'Be not overcome of evil, but overcome evil with good'—to interpret the words as an exhortation to a compassionate and forgiving temper. And we therefore adopt the criticism of Macknight: which is this.

'The word *head* is here put for the whole person. A coal of fire is used here in a good sense, as it is also in 2 Samuel xiv. 7. 'They will quench my *coal of fire*, or they will deprive me of my little remaining com-

fort. And the metaphor, as adopted by the apostle, is taken from the melting of metals by covering the ore with burning coals. Thus understood, the meaning will be, 'In so doing thou wilt soften thine enemy, and bring him to a good temper: and he will no more be able to stand under such conduct than to bear on his head burning coals. He will rather submit to seek thy friendship, and endeavor by future kindness to repair the injury.'

To the same purpose also, Doddridge remarks, 'The sense cannot be, as some imagine, "thou shalt consume him, and bring God's judgments upon him:" for that would be applying to revenge, which is in the verse preceding, most expressly forbidden. It must therefore intimate, in how tender a manner human nature is affected, quite overcome and disarmed, with favors received from one, who has been considered as an enemy.'

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 7, 1829.

BRITISH AND FOREIGN BIBLE SOCIETY AND THE SERAMPORE VERSIONS.

'*We fear,*' says a late writer in the Christian Examiner on the subject of associations, '*we fear that the British and Foreign Bible Society has forfeited, in a measure, its claims to the gratitude and admiration of the church, by neglecting to secure the greatest possible accuracy and fidelity to the new translations, which they have sent forth.*' This fear, we regret to believe, is too well founded; and it involves considerations of deep interest to every friend of religion. Besides the objections, which have been repeated for many years in the pages of the Quarterly Review and other British publications, to the system of translation pursued by that society, we perceive by an article in a late 'Asiatic Journal,' part of which was furnished us by a correspondent for the Register of last week, that there is indeed ground on this point for loud complaint; and that the whole Christian world is concerned in seeking a remedy. The writer, to whom we refer, is a clergyman of the Church of England, resident in Bengal and evidently well qualified to judge.—Having stated, as our readers may remember, that 'copies of the Holy Scriptures are circulated in India, dignified as such, which swarm with every fault of taste and criticism, shock common sense,' and, what is a much more serious charge, that some of them are wilfully mistranslated and perverted to serve the purposes of a sect (instances of which, as appears by our correspondent of last week, he adduces) he proceeds to remark particularly upon the Serampore Versions. These, it is well known, have been conducted under the direction of the Baptist Mission in India, of which the Rev. Drs. Carey, Marshman and others were the earliest and most active agents. Of these, he then speaks.

'Before concluding, I cannot refrain from remarking,—without intending the slightest disrespect to the missionaries at Serampore,—that their zeal has neither been tempered nor guided by knowledge; and that their opinions respecting the proper manner of making translations proceed from an imperfect education. For, had they studied the first principles of philology, and acquired a conversancy with two or more languages, or even with their own mother tongue, and any Indian dialect, they must have observed, that the mere translating from one language into another, word for word, without considering carefully the ideas actually denoted by each term used, and without paying attention to grammar and idiom, could never possibly produce a faithful or intelligible version.' [*See Asiatic Journal for Sept.* 1829.]

These general remaks, which will at once be admitted by every one at all competent to judge, the writer applies particularly to the late version of the Marat'ha New Testament; 'the slightest inspection of which,' he says, 'will expose the ignorance and want of skill, of which I complain, And I fear, he adds, that were the other versions of Sarampore also examined, they would be found to be executed in exactly the same manner.

As a specimen of this Marat'ha version, he quotes Ephesians i. 3—7., which the translators, through their ignorance, have made absolutely unintelligible. But ignorance upon this subject, though chargeable with high presumption, is not to be named with wilful perversion. And he tells us, that throughout this version, 'the *masculine plural* is invariably substituted for the *singular* in every reference to God, or Christ. Several examples of this are given; and he remarks, that though the change, by its ungrammatical construction is absolutely unintelligible to the natives, yet they can perceive that *plurality* is inconsistent with *unity*.'

We would treat, with all due respect the intentions and characters of the gentleman engaged in these translations, and of the society in whose service they are employed. We are happy in the belief, that they are sincerely devoted to the cause, for which they are laboring. But that they are wholly incompetent to the difficult and laborious work of faithfully translating the scriptures—all that we know of the *defects of their early education*, of the manner in which they have pursued their labors in India, and what we see of the fruits of their labors—compel us to assert. It has ever been our opinion,—and we are more and confirmed in it, that they are not qualified for the work they have undertaken; and deferring to another opportunity any remarks we might offer upon another point, we only now repeat, in the words of the writer already quoted, that 'the British and Foreign Bible Society—and we add, any other Bible Society, that has sanctioned or circulated such imperfect or inaccurate translations has forfeited, in a measure, its claims to the gratitude of the Church.' And let it be remembered, that this is a question, not of party, or of doubtful disputation, but one, in which Christians of every name, who profess to take the Bible for their guide, are equally and deeply interested. We shall call the attention of our readers again to this subject.

BOSTON SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

This society has been but recently established. The object of the association is to supply a deficiency in the present means of education.

'From infancy to the age of seventeen,' it is said in a circular issued by the gentlemen who formed the society, 'the means of education provided in this city by public munificence and private enterprise are ample. From seventeen to the age when young men enter on the more active and responsible duties of their several stations sufficient opportunity does not appear to be afforded for mental and moral cultivation.

'At this period of life when the mind is active, and the passions urgent, and when the invitations to profitless amusements are strongest and most numerous, it is desirable that means should be provided for furnishing at a cheap rate, and in an inviting form, such useful information as will not only add to the general intelligence of the young men referred to, but at the same time will prepare them to engage more understandingly, with a deeper interest, and with better prospect of success, in the pursuits to which their lives are to be devoted.

The circular then expresses an opinion that the deficiency of such means may be 'most easily and fully supplied by courses of Lectures delivered in different parts of the city, under the auspices of a Society, whose sanction may secure to the Lecturers employed, the confidence and resort of the public.

'It is proposed that the first courses of Lectures should be given to those who are engaged in Trade and Commerce; and that they should include the subjects of Universal Geography and Statistics, and of the Moral, Natural, Political, and Legal Sciences, so far as they may be connected with commercial transactions.'

It is scarcely necessary for us to say anything of the importance of the objects proposed, or to declare that this Society has our hearty wishes for its success. The great increase in the number of popular lectures within a few years, is certainly a gratifying proof of the increasing thirst for knowledge in the community. And few are now left so obstinate in prejudice as to disbelieve the powerful and beneficial influence which this general diffusion of knowledge has upon the moral condition of all classes.

It is but two or three years since the lectures of the Mechanics Institution in this place were first commenced. In the approaching winter courses of lectures are to be delivered not only before this Institution, but before the Charitable Mechanics' Association, and the Society for Diffusing Useful Knowledge, all by gentlemen distinguished for their scientific and literary attainments.

We find from the advertisement of this Society that their lectures will commence at the Athenaeum in the course of the present month, and that the following gentlemen will deliver lectures.

Hon. DANIEL WEBSTER, President,
" EDWARD EVERETT,
Dr. WALTER CHANNING,
" FRANCIS LIEBER,
Rev. ALONZO POTTER,
Dr. JOHN PARK,
" CHANDLER ROBBINS,
Hon. WILLIAM SULLIVAN,
" JOHN PICKERING.

The Introductory Lecture by the Hon. Daniel Webster, President of the Society, will be delivered on or about the 10th of November, of which notice will be given.

CHILDREN ON SUNDAY.

A correspondent some weeks since proposed some inquiries respecting the proper manner of occupying the time of children on Sunday. We have been repeatedly asked, if some reply would not be furnished, and have been waiting in the hope that we should receive communications from our friends, who could give us the fruits of their experience. We now add our request to that of the unknown contributor to our columns. We solicit from parents and instructers articles that will elucidate the whole subject of religious education. We consider it one of the highest interest, and also one involved in great difficulty. How shall children be made recipients of a scriptural and a firm faith? How shall they be imbued with the spirit of Christianity? How can they be subjected to proper restraint on Sunday without producing unhappy associations with the day? What is *proper* restraint?

These questions will receive different answers from members of the same community, and from worshippers at the same church. Though we have some excellent works on the early culture of the mind, and the formation of character, we need both a greater collection of facts, and a deduction from them of practical principles. We will offer two or three remarks, on the discipline to which children should be subjected on Sunday.

It should be an invariable rule in Christian families, that one day in seven is visibly distinguished from ordinary days; not by an attendance at church, or by a peculiar dress alone, so much as by the uniform character of the domestic arrangements. The household should be quiet, yet busy, free from the excitement and fatigue of worldly affairs, but free also from habits of indolence and sloth. This appearance of regard for the day, created and sustained by a true reverence for it, would impress a child before he was capable of receiving direct instruction. He would soon learn to make a difference in his occupations between this and other time, and would insensibly acquire the tone of calm and pure feeling which was manifested by those in whose presence he lived.

Great care however should be taken to prevent associations of gloom and wearisomeness with the Lord's day. It is above all other things important to connect with this period the idea of *peculiar pleasure*. If this is done, the essential good is effected, the foundation is laid for future propriety of observance. There can scarcely be too great anxiety to render the hours of Sunday agreeable to a child. We would not therefore deprive him of all amusement; we would so vary his sports, that they should not be noisy, nor require much attention from those who are older. We would not compel a little child to go to meeting, nor to sit in his chair at home like a prisoner, nor to commit to memory a certain number of hymns or of verses. If the task has been imposed, and the parental authority involved, obedience should be exacted as in any other case, but the parent should be led by the unwillingness of the pupil to consider whether a continuance of such demands may not be injudicious.

Positive, direct, teaching should not be pursued too closely. It is unwise to hold children in conversation, or to keep them as silent, but inattentive listeners, when they are desirous of active employment. It is better to follow than to compel their wills in regard to instruction. The knowledge on religious subjects which they obtain in consequence of their own inquiries is more useful to them than that which is forced upon their minds. Yet we think that the younger members of a family should be the subjects of special attention on this day. Fathers will naturally give more of their time to them, than they can bestow amidst the usual avocations of the week. Let children anticipate pleasant intercourse with their parents, and thus let Sunday cherish the domestic as well as the religious affections.

We ought not to expect the same improvement of all children of a family. This principle, which every one acknowlekges to be correct in common matters, is often disregarded in attempts to form religious character. Variety of treatment may be adopted without partiality, and while the same views of God and duty should be given to all, the manner of inculcating and impressing them must correspond with the peculiar mental constitution, and even the physical temperament of each child, or disgust may be excited where reverence should be inspired, and pain be produced where it is important to establish pleasurable associations.

We throw out these suggestions, familiar as they are, to invite more profitable remarks from our friends.

MR. UPHAM'S LETTERS ON THE CHARACTER OF HUGH PETERS.

With this paper is closed the series of letters, written by Rev. Mr. Upham, of Salem, in vindication of the character of one of his predecessors, from the charges of virulence and fanaticism in his political career, which by cotemporary and other historians, have usually been ascribed to him. Our readers must have marked the fulness and fidelity of investigation, with which the writer of the 'Second Century Lecture' has examined and repelled these charges. To many, we doubt not, they will appear to have been amply refuted. And they, who may still prefer to contemplate the character of Mr. Peters as an exemplary parent, citizen, and pastor, honorable for his private virtues and ministerial usefulness, rather than as a politician and statesman,—will readily grant, that he has not wanted in his successor an able and devoted advocate.

CORRESPONDENCE OF MR. LOCKE.

We refer our readers to the fourth page of this day's Register for some extracts from the letters of this great philosopher. That part of his correspondence, relating to his friend Sir Isaac Newton,—of whom also we are happy to perceive that a biography has recently appeared,—cannot fail to be interesting. Indeed, we naturally take pleasure in any recollections of one, who has rendered such signal services, as has Locke, to the cause of human knowledge and happiness; and 'whose great merit'—to adopt the words of his biographer 'is that he has taught the world to distrust authority; to think and search for themselves;—and to rely upon their own common sense, personal experience and the uncorrupt oracles of God.'

CRITICAL NOTICES.

THE LIBERAL PREACHER, *for Nov.* 1829. *A Sermon on Indolence*, by REV. JAMES FLINT, D. D. of Salem, Mass.

We confess we have perused this discourse with somewhat less of satisfaction, than we are accustomed to expect and almost invariably enjoy in the productions of this writer. We find here, indeed, many valuable and judicious remarks on the sources, nature, tendency, and effects of an easily besetting and most dangerous sin; on the fallacy of the various excuses alleged by the indolent; on the moral degradation and spiritual ruin this sin involves, and the duty of Christians to be fervent in spirit, serving the Lord. And we hope, that the remarks of the preacher on a weighty subject may be attended with a salutary effect. Yet we do not discover that measure of power and earnestness of persuasion, by which the usual strain of this gentleman's preaching is characterised: and examples of which, we doubt not, his manuscripts might abundantly supply.

We are not unaware of the difficulty of selecting from a mass of manuscripts for a publication like that before us. And in looking over the sermons of the Liberal Preacher we see instances of what is too evident, in works of a similar class that they by no means present a fair specimen of the usual productions of their author. Men are not always competent judges of their own works; or of what may serve most effectually the ends of preaching from the press.

Allowances also must be made for the very nature and necessity of the plan: yet such is the general excellence and utility of the Liberal Preacher that we earnestly covet for it the 'best gifts;' and the choicest offerings of its friends and writers.

MOTIVES *to Industry and Zeal in the Christian Ministry, Illustrated and Improved. A Discourse preached before the Provincial Meeting of the Presbyterian and Unitarian ministers of Lancashire and Cheshire.* June 18, 1829. BY JOHN JAMES TAYLOR, A. B.

By far the best sermons that come to us from England, are the productions of Unitarian preachers. The one before us, though not equal to some others we have received, is a respectable performance, abounding in sentiments of the kind we quote.

'If, from various causes, there has been any deficiency among us in the cultivation of devotional sentiment; if, during the last age, which Dr. Channing has somewhere characterized as an age of innovation as well as of improvement, religion, from the unavoidable influence of the times, was make too exclusively an affair of the intellect and was not sufficiently cherished in the heart, as the inward source and soul of the moral life,—is it not natural that we should at length perceive the evil tendency of such a course, and that with all our efforts we should not be able immediately to counteract it?'

'Those are not always the best principles, which produce the most sudden and rapid effects. The mind may discover error, long before the heart and life can be brought under the renovating influence of truth.—How often have we found individuals sufficiently sagacious to detect and ready enough to forsake the perplexities and inconsistencies of the orthodox system, and yet greatly preferring the intellectual excitement of controversy to the serious and patient cultivation of the moral and spiritual graces of genuine Unitarian Christianity.'

'Intellectual convictions are indeed the roots, from which religious faith and feeling draw their life and nourishment, but it is only in the sweet and calm atmosphere of the affections, and fanned by the breezes of a sanctified imagination, that the devotional sentiment thrives with vigor and arrays itself in all the beauty and the brightness of a heavenly verdure.'

'The true unction of the preacher flows from the influence of a religious spirit; it does not consist in the use of a certain technical phraseology gathered coldly and mechanically from the letter of God's word—but in the deep and indwelling feeling of an ever-present Deity, and of a world unseen, and of the comfort and bliss of a Christian course;—in the earnest, penetrating, and contagious pleading of a holy and affectionate heart to win souls to God and guide them into the paths of pleasantness and peace.'

'Every brother, every husband, every parent, every master of a family—has the means—and ought to have the inclination, to promote the work of the christian ministry among men: and never will religion flourish—never will ministers find the soil duly prepared to receive the good seed of their instructions—never perhaps will ministers themselves be made sensible of the extent, importance, and efficacy of their labors—till they are more roused and stimulated by the encouragement and co-operation of their laybrethren; till the stream of piety is more freely replenished from private and domestic sources; till children and servants are better prepared at home for profiting by the services of the sanctuary; till the permanent foundations of human improvement and happiness are laid more deeply and more firmly in the early and habitual inculcation of the strongest moral and religious principles.'

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

SABBATH SCHOOLS.

The benefits of sabbath schools are not confined to the present generation. Were this the fact, abundant reason would exist for their continuance. But without any claim to the gift of prophecy it is plainly evident that the character of millions—if not of millions of generations—will be affected more or less, not merely through time, but even through eternity, by sabbath schools. On them depend the continuance of our civil, literary and religious institutions. Nothing can at any rate save a republican government like the U. States, from going into speedy dissolution, but a moral and religious influence infused early into the young mind.

But it is needless to dwell on the importance of sabbath schools. Let us consider the object of an individual school—considered independently of others.

This object should be the study of the *Bible*. There can be no objection to the study of other books, but *this* affords such a fund of excellent instruction that, until years have passed, no individual school will need to resort to any other. The histories of the Old, and the parables and histories, as well as doctrines of the New Testament are rich in instruction to all intelligent beings.

But what *method* of study should be adopted? Should not the scholar—the *very* young scholar at least—commit to memory? Not at all. It has been customary for sabbath school instructers to require their pupils to commit a certain number of verses to memory; and some have gone so far as to require them to commit to memory as many as they can. Often has the scholar been praised and rewarded for committing to memory a very great number of verses from scripture, hymns, &c. and it is not uncommon to insert such supposed excellence in the public papers. Now all this is manifestly wrong. First, it appeals to emulation. Second, it makes the memory shoot out extravagantly, to the neglect and even positive injury of the other faculties, and thirdly, were this not the case, it is a waste of time. Sabbath schools conducted on such principles may appear to produce a little good for a time; but they will manifestly, in the end, be worse than nothing.

It will be said, emulation in our best schools is given up. So it is in part. Still it exists in another shape, that of rewarding by means of a library. I do not object to sabbath school libraries—or more properly, to libraries for sabbath school children. On the contrary I rejoice that they have been instituted, and had rather emulation should be retained under this form than any other; especially if the right to draw a book be general, so that no scholar who attends the school shall be debarred in any instance. Still so long as children get their lessons for the *sake* of a book, the point is not gained. Until they learn their lessons for the sake of the pleasure they feel either in the act of studying them and the consequent pleasure of success—for pleasure always in the natural course of things *does* follow success—or the pleasure they feel in hearing their instructer comment and explain upon the lesson—until this happens, little, very little, is accomplished.

In the next place, it is said the faculty of memory appears the most prominent in little children, as if the Author of nature intended that faculty should, in the morning of life, receive particular attention. How often are we told that children have wonderfully retentive memories. So are all their faculties bright and forward as well as memory. The reason why we mistake on this subject is, that such has been our ignorance of human nature hitherto, that not knowing how to adapt our language in the voice of instruction to the capacities of little children, we have supposed them less capable of receiving *ideas* than *words:* hence instead of ideas or things, we have been in the practice of filling their heads with words. And finding them extremely tenacious of words, to commit to memory has become the practice of the schools.

The faculty of *attention* is first developed in young children. They begin to examine objects and notice their sensible properties, as soon almost as they behold the light. If this disposition be duly cultivated and preserved it will, in all children be the predominating faculty—and this faculty in an eminent degree, constitutes in part what is commonly denominated *genius*. Soon as a child has begun to attend to objects the faculties of *memory*, *association*, *comparison*, *&c.* may be cultivated. The proper and simultaneous developement of all the faculties and powers of beings—*physical*, *intellectual*, and *moral* is the sum and essence of good education.

We hope the time is not far distant when views like these will become general. The practice of loading the memories of sabbath school children with that which they do not understand—with words to which they have not affixed clear and definite ideas—it is humbly hoped, will ere long, give way to more effective and rational management.

W.

[For the Christian Register.]

ON BROODING OVER INJURIES.

There are those who never will suffer an injury to pass away from their remembrance. They are continually brooding over it in secret, aggravating it with a thousand imaginary circumstances, and preventing time from healing it, by tearing open the wound it inflicts, and causing it to rankle and fester anew. The anger which a sense of injury caused, burns fiercely against him who gave it, and is quickened by every fresh remembrance. Soon every little error and infirmity that belongs to him is magnified beyond bounds; nothing appears in his character but malice and wickedness; and thus the feelings of resentment, which perhaps a trifling injury first excited, and which a moment of reflection might at first have hushed, are converted into rancorous and inextinguishable hate. This is a temper with which some are made miserable; and its remedy is found only in a proper control of the imagination and thoughts. To such persons I would say—Suffer not your mind to dwell on little injuries, but strive to forget them whenever they are received. When the thought of them enters, do not suffer your imagination to hover over it; dismiss it at once by effort from the mind and turn your thoughts to subjects which will compose you to meekness and forgiveness. At such times remember your own need of forgiveness from others and from God; remember the petition you offer that yourself may be pardoned only in proportion as you shew mercy to others; and think how soon all the injuries of this world will be over, and you and your enemy will sleep together in the dust.

N. C. S.

OBITUARY.

JOHN COFFIN JONES.

[We gave, in our last, a short obituary notice of Mr. Jones, from the Palladium of Friday. The following more full and particular account of his life and character is taken from the Daily Advertiser of the 3d inst.]

The excellent character of the late Hon. John Coffin Jones, claims a respectful tribute from us, and we lament that our imperfect knowledge of his early life prevents us from giving that ample notice that his memory deserves. But the man who has died full of years, and of honors, requires no eulogy. The record of his long and good life is treasured in the hearts of those who knew him, and it will remain there imperishable, so long as they exist.

Mr. Jones was a native of this city—and was graduated at Harvard in the year 1768, at an early age. He afterwards commenced his commercial career with Mr. Lee, a distinguished merchant, with whom he became subsequently connected in business. His constant industry, correct judgment, and above all his strict honor, soon enabled him to amass a handsome fortune, and secured to him that love and esteem of his fellow men which he maintained during life.

He already had become eminent at the period when our revolutionary struggle commenced, and contributed largely by his influence and exertions, to advance the noble cause. He subsequently became a member of the State Senate, in which capacity he served several years, and (as we have been assured by a gentleman familiar with the politics of those days) was ever one of the most efficient members of that body. He was also the Speaker of the House of Representives, and subsequently one of the

Commissioners from the other States at Annapolis, to consult for the general good, and a member of the Convention for the adoption of the Constitution of the United States.

He was emphatically the honest and upright man, discriminating in judgment, liberal in principle, courteous to the stranger and cordial to his friend. He was the independent *man* who would continue to support, 'through evil and through good report,' the friend whom he believed to be injured, although all the world were arrayed against him. He was the warm hearted and generous *philanthropist* who never turned a deaf or reluctant ear to the story of another's distress. He was the honest and disinterested *merchant* who would rather suffer himself than injure an unfortunate brother. His was not the selfish and contracted heart that rejoiced only in its own success, but the interests of others became identified with his own. He was the kind and faithful *husband* through all the fortunes and vexations of life: the fond and affectionate *father*, whose heart was bound up in the affections of his children. They came to him for counsel and assistance as to a familiar friend, and he imparted both with the cheerfulness and affability of a brother, rather than with the too frequent dignity of the parent. In health or in sickness, in prosperous or in adverse situation, he was ever the same faithful and unchanging protector to them, the solicitous sweetener of every allotment.

He regarded not merely the claims of others, but also their wants and necessities. A tide of pure benevolence flowed from his bosom that nourished and refreshed all around him. He possessed not the negative virtue that carefully avoids the infliction of pain, and is content, but the noble and positive virtue that confers a real and substantial good on all with whom it has to do.

We have listened with the respectful deference that youth yields to age and wisdom, to his instructive and agreeable conversation, to the varied history of his own life, its early struggles, and its after success, and always felt that the recital made us both wiser and better. We beheld a living and eminent example of the happiness and honor that crowns the declining years of that man, whose early life was always regulated by lofty principles and just motives. It was as impossible that such rectitude and industry should be unrewarded by a fruitful recompense, as that the kindness and benevolence of his excellent heart should fail to recommend him to the stranger or endear him to his friend.

We look around upon the circle of our youthful friends and are unable to discover a more buoyant spirit, a heart so overflowing with gaiety and good humor as that of the revered friend whose loss we now deplore.

He delighted to put aside the dignity and severity of the aged and learned man, and participate with an unconstrained exhilaration in the sports and pleasantries of his youthful friends. He had accumulated during many years of accurate and curious observation a valuable store of facts and anecdotes, and from these he was always happy to furnish instruction and amusement. We respected the experience and wisdom that instructed us, and admired and loved the good humor that condescended to amuse.

But his long life has now reached its close, and we shall no more, for ever, meet him in the crowded walks, nor in the quiet, fireside meetings of life. He died in the hope of a blissful immortality, and in peace with all the world,—'like one who wraps the drapery of his couch about him and lies down to pleasant dreams.' M.

RELIGIOUS INTELLIGENCE.

New Churches. New places of worship have rapidly increased in this country, and particularly in the New England states, within a few years past. This has also been the case in England. We are told by the Christian Observer, that eight were building in the single city of Bristol, (population about 100,000) and that five others are building in the vicinity. It is probably true that in England the places of public worship are not sufficient for the accommodation of that part of the population who could conveniently attend. But in the New England states the case is otherwise. There are undoubtedly some exceptions; but, as a whole, the number of edifices for worship far exceeds the wants of the people. The average attendance, in churches in the country, of all denominations, is probably not more than one third the number that might be conveniently seated. And if all who could conveniently do it, should regularly attend worship, we believe there would still be room for as many more.

We would indeed commend, rather than discourage, a disposition to erect neat and commodious churches, provided it be done through zeal for the Lord;—and not,—as there is reason to fear has been too often the case,—through party rivalry and strife. It is but a poor proof of true Christian zeal, to build churches, without providing the regular ministrations of religion. Such works, however they may gratify our sectarian prejudices or our pride, are monuments of our shame.

Slave Trade. It will stand forever as a monument to the glory of England and the U. S. of America, that they have exerted a leading influence in the benevolent work of abolishing the Slave Trade. In the formation of treaties with powers who tolerated this trafic, it has been required that a period be fixed beyond which it should be piracy to exercise it. By the last treaty between Great Britain and Brazil, it was agreed by Brazil, that her subjects should not carry on the slave trade on the coast of Africa, in any manner, or on any pretext whatever, after the 18th of October 1829. Near the expiration of the period in which the traffic was allowed, it was carried on with increased activity. In 1820 the number of slaves imported into Rio Janeiro was about 15,000. During the four last years it has averaged more than twice that number. During the year 1828 the number brought to that port was upwards of 43,000, and during the three first months of 1829 the importation was at the rate of 52,000 a year It is estimated that of the slaves destined to the single port of Rio Janeiro, during the last nine years, 175,000 have died on their passage!!

Roman Catholics. We published, in the Register of the 17th ult. a paragraph from the Episcopal Watchman, of Hartford, entitled 'Roman Catholic Persecution,' in which it was stated, that persecution of the Protestants [meaning Roman Catholic persecution] had been renewed in Switzerland. The 'Catholic Press,' published also at Hartford, denies the correctness of the statement, and asserts that it was Protestant persecution. In proof he adduces a quotation from '*L'amie de la Religion.*' Paris, May, 1829, in which an account is given of a quarrel among the Protestants, on account of some religious practices which resulted in the imprisonment of the individual before referred to.

Society for propagating the Gospel. A stated meeting of the Society for propagating the Gospel among the Indians and others in North America, was held in this city on Thursday, and a discourse delived before them in the church in Chancy Place, by Rev. Dr. Wisner. This is the oldest Missionary Society in the state. The few remaining Indians among us receive religious instruction through the aid of this Society. They are principally on Martha's Vinyard and Nantucket, and in the state of Rhode-Island.

Consecration. Wednesday the 11th inst. is appointed for the consecration of the new 'Trinity Church,' just completed, in Summer-street, in this city. The service of consecration will be performed by the Rt. Rev. Bishop Griswold.—The Sermon will be preached by the Rev. Dr. Gardner, the Rector of the church. The services will commence at 10 o'clock, A. M.

Thanksgiving. The day appointed for Thanksgiving in Vermont and Maine is the 26th of November. We have before mentioned that the Governors of Massachusetts, New Hampshire and Connecticut had appointed the same day.

Dedication. The Unitarian Meeting House in this town will be dedicated on Wednesday, the 11th inst. Services to commence at the usual hour. This edifice has just been finished, and is a beautiful specimen of architecture, that reflects great credit upon the projectors and builders. It is probably not surpassed by any thing of the kind in the State.—*Concord (N. H.) Patriot.*

Scotch Church. The London Atlas states that the university commissioners have come to the resolution of recommending that the original confession of faith of the Church of Scotland, drawn up by John Knox and his cotemporary reformers, should be substituted for the present Westminster confession, as the religious test to be in future subscribed by the professors in the universities of Scotland. *Cour.*

The First Congregationalist Society, in Brunswick, Me. have invited the Rev. George E. Adams, Professor of Biblical Literature and Sacred Rhetoric, in the Theological Seminary at Bangor, to settle with them in the gospel ministrs. *Argus.*

SUMMARY.

American Antiquarian Society. The annual meeting of this society was held in Boston on the 23rd ult. It appears by the Libarian's Report that since the last annual meeting the Library of the society has received large additions. The donations in books and tracts of various descriptions are estimated to exceed the sum of $500. A complete set of the publications of the Society of Antiquaries of Scotland, up to 1828 has been presented by that Society. A large collection of newspapers has been received from Stephen Salsbury Esq. which will furnish valuable materials for the future historian. Upwards of one hundred volumes of miscellaneous works have also been received from Isaiah Thomas Esq., President of the Society.

The Cabinet of the Society has also been enriched, during the year, by valuable donations. These consist of Indian instruments of the chase and of war; and also of a variety of ancient silver and copper coins. The number of volumes in the Library exceeds eight thousand.

Physicians and Surgeons. It is gratifying to learn that energetic measures have been adopted and are now in operation in New York state, for the prevention of the evils of quackery. A law has been passed requiring every physician and surgeon in each county of the State, to become a member of the County Medical Society, within sixty days after a written notice requiring it, shall have been served upon him. In case of failure to comply with the requisition, he not only forfeits his licence, but subjects himself to fine and imprisonment, in the discretion of the court, if he practises his profession; and he is also incapacitated to collect his bills.

We earnestly hope that similar measures will be adopted in other states. In our own state, where quackery might be expected, as much as anywhere, to meet neglect and rebuke, we find many lamentable instances of its fatal exercise. And we have reason to believe that this will continue to be the case, till prevented by the kind interference of the civil authority. There will probably always be among us ignorant and prejudiced persons who may be imposed upon, as well as unprincipled ones who will be ready to take advantage of this ignorance. So long then, as the enlightened and well-principled have the authority in their hands, let them exercise it for the protection of the simple and uneducated, against the recklessness and presumption of unprincipled pretenders.

Insolvency. It appears by a paragraph in the Salem Gazette that 'by a recent act of the New York Legislature, it will not be lawful in that state after the first day of January ensuing, for any insolvent debtor, under the "*two thirds*" insolvent act, to give a preference to endorsers, or other creditors for money lent: but all creditors are to be placed upon the same footing. Any insolvent who shall act contrary to this provision, will not be entitled to a discharge, under the act above mentioned.

Peter Parley's Geography, for children. A little work with this title, having nine maps and seventy-five engraving is just published at Hartford, and is now for sale in this city. From a hasty glance we are disposed to believe it will prove a very instructive, useful and pleasant book for children. We propose to say more of it on a future occasion.

The Storm. Considerable injury has been sustained by the wharves and shipping in most of our seaports, by the late storm. It appears to have raged with great violence at New York and in the Sound, where it is said to have commenced 24 hours sooner than it did on this side the Cape.

The papers state that the Mayor has directed an inquiry into a reported mis-use of Engine Houses. It is said fires were necessary in the Houses last Sabbath, to dry the hose, In No. 5, the fire had been extinguished in the stove; and that which caused the alarm burst from a closet into which none had been carried. *Pall.*

Free Schools. On Wednesday last the annual examination of the Female Public Schools took place before the School Committee. We learn from a gentleman of the Committee, that the examinations were very satisfactory, and gave evidences of unusual improvement in Reading, Writing, Arithmetic, Grammar, and Geography. The schools were all well filled with pupils, and the number of ladies and gentlemen spectators was very great. *Cent.*

Liberal Education. A list of the principal colleges in the United States, and the number of students in each, together with the state in which they reside is given in the April number of the Quarterly Register, as follows;—

States.	*Students.*	*States.*	*Students.*
Maine,	126	Dis. of Colombia,	21
N. Hampshire,	110	Virginia,	401
Vermont,	135	N. Carolina,	88
Massachusetts,	449	S. Carolina,	196
Rhode Island,	33	Georgia,	100
Connecticut,	191	Alabama,	31
New York,	540	Mississippi,	23
New Jersey,	96	Louisiana,	12
Pennsylvania,	310	Kentucky,	141
Delaware,	7	Ohio,	148
Maryland,	171	Tennessee,	75
		United States,	3,400

By a comparison of this with the estimated population of the several states for 1830, the New York Observer has prepared a table showing the following results.

'In New England there is, on an average, 1 student in College for every 2000 inhabitants; in the middle States, 1 for 4000; and in the States south and west of Pennsylvania, 1 for 6000.

Massachusetts has leas than one-twentieth part of the population of the United States, and yet of the College students, one in seven are her sons—three times her fair proportion!'

The publication of the Massachusetts Daily Journal has been discontinued. The publication of the semi-weekly and weekly paper will be continued.

Worcester County Libraries. A public meeting has been notified to be held in Worcester on the 10th of December for the purpose of adopting measures for establishing a County Library, to be composed of valuable books in science and literature, for the use of all who shall become subscribers. A committee composed of the following gentlemen, has already been appointed to make inquiries on the subject, and to report at the proposed meeting. Rev. John Nelson, Rev. Alonzo Hill, Rev. Joseph Allen, Rejoice Newton, Isaac Goodwin, Joseph Willard and Ira Barton, Esqs.

The Worcester County Lyceum elected it officers for the year on Wednesday last week. Hon. John Davis was chosen President. An address was delivered by Mr. E. Washburn. Arrangements were commenced for procuring Town Maps. *Pall.*

The Litchfield Woollen Manufactory in Connecticut with the machinery belonging to the establishment, which was sold a few years since for $70,000, was resold on Wednesday last, at public auction for $5700. *Courier.*

American trade to the Baltic. It appears by the latest Sound List, received, that the whole number of American vessels which passed Elsineur, from March 25th to September 6th, inclusive, is 82, viz. 57 for St. Petersburg, 16 for Stockholm, 4 for Copenhagen, 3 for Stettia, 1 for Pillau, and 1 for Riga; of which 45 belonged to Boston, 11 to Salem, 8 to New York, 3 to Portland, 2 to Newburyport, 2 to Portsmouth, 2 to Bristol, 2 to Philadelphia, 2 to Plymouth, 1 to Hallowell, 1 to Providence, 1 to Warren, 1 to Baltimore, and 1 to Kennebunk.

Militia. A bill has been passed by the Legislature of Vermont to be engrossed, to have but one training in the year, and that by companies. *Pall.*

Rhode Island. At the late session of the Legislature of this State, it was proposed to abolish regimental trainings and to provide for one company training a year. The proposition was so well received, that, in all probability, it will, at the next session, become a law. Vermont has a law to this effect, and Delaware has abolished her militia system altogether. A similar course will, it is supposed, be adopted in other States. *Pall.*

Farmers' und Mechanics' Bank, Pawtucket. The commissioners appointed by the Legislature of Rhode Island to investigate the concerns of this institution, have reported a statement of its responsibilities and means of payment. They are of opinion that, under present prospects, the Bank will eventually pay its responsibilities and leave something for the stockholders, the amount of which will depend upon circumstances beyond their control. *Cour.*

A writer in the New York Morning Herald estimates that the farmers of the United States supply the manufacturers

With wool to the amount of	3,000,000 per ann.
With grain	2,500,000
With meat	6,000,000
With corn, rye, butter, eggs, and vegetables,	2,500,000
With teazles, wood, fuel, and timber,	1,500,000
With cotton wool,	6,000,000
With indigo and other articles,	150,000
Total,	21,650,000

Encourageing Fact. A gentleman who has most of the time, been travelling since April last, in the Western counties of New York, and whose business has led him to call upon, and do business with, a great number of persons, informs us that during the whole time, he has not been offered ardent spirits but in three instances. *Roch. Obs*

The Virginia Convention. The debate, in this able and enlightened body continues with increasing spirit. The public, will, we hope, soon be gratified with speeches from Messrs. Marshall, Madison, and Monroe. The Richmond Enquirer says that 'the debate has hitherto been distinguished by great power, and that it seems to increase in interest as it approaches the *denouement.*'

The annual commencement of the University of Nashville was celebrated on the 7th ult. Number of graduates, 7. The degree of A. M. was conferred on six alumni, and honorary on two individuals.

New Orleans papers to Oct. 7, state the sickness had abated in the city, but was raging in the towns on the river nearly all the way up to Natchez, with the exception of St. Jacques and one or two other parishes, which still remain healthy. In Lafourche, particularly Donaldson, its ravages are very fatal. The oldest inhabitants inform us that their recollections furnish no parallel to the present autumn.

Spanish Invasion. It is reported and is generally credited that a body of Spanish troops from Manilla has effected a landing on the Western coast of Mexico. The number is believed to be small, and that their object was merely to divert the attention of the Mexicans from Tampico, the place against which the recent expedition was directed. Efficient measures had been taken by government to repulse them.

Affairs of the East. The Boston Daily Advertiser of the 3rd inst. gives, by permission, the following extract of a letter, dated Sept. 29th, recently received in this city, from a gentleman in London.

'We are daily expecting to hear that matters have been arranged in the East. The question is probably no longer between Turkey and Russia, the former having no force to oppose to the latter—and which has thrown the whole settlement into the hands of the Ambassadors of England, France and Austria. It may therefore take some time to adjust those important interests, which include the affairs of Greece. Until the business is finally adjusted, we shall be troubled with all sorts of rumors, to serve the interests of stock jobbers, but I feel no fear of war.'

Bank of England. At a meeting of the Proprietors of the Bank of England, on the 17th of September, a semi-annual dividend, of four per cent, was declared. An attempt was made by some of the Proprietors to obtain a vote for a statement of the affairs of the Bunk. The chairman and others objected to any such disclosure, as likely to be injurious, and contrary to the usages of the Company for a hundred and twenty years. The chairman, in answer to a question put to him, stated the total amount of notes in circulation to be 18,770,000*l.* *Nat. Jour.*

Communication with India. It is stated that arrangements are now making for establishing a communication with India, through Egypt by steam vessels. The voyage from Dublin to Bordeaux was regularly performed by a steam vessel, at the rate of ten miles an hour. Now, if this rate could constantly be maintained, the voyage to India, which occupies on an average, four months, at present, could be performed, with the aid of steam, in thirty days. To Lisbon 4 days, Malta 5, Alexandria 6, by land across the Desert to Suez 2, Bombay 14.

NOTICE.

☞ *To Subscribers.* Our subscribers in Maine, are hereby informed that from this date we have no *travelling* agent in that State who is authorised to receive subscriptions for the Register. We have at present, no agent in that State, but Mr. Kilby of Eastport, to whom subscribers in that place and the vicinity are requested to make payment.

We take this occasion to renew our request to delinquent subscribers generally, to forward their subscriptions, either by such private opportunities as are frequently offered, or by mail. Whatever amount is sent, whether more or less than the exact sum due, shall be carefully credited, and receipts returned. The 10 per cent which we pay to travelling agents for collecting, can be ill afforded by a work published at so small a profit as ours. And, unfortunately, this is the least of the losses we not unfrequently sustain from such agencies.

All persons indebted for the Register are requested on reading this notice, to lay down the paper *five minutes*, and "think of the PRINTER." We have sufficient confidence in the sense of justice and kind feelings of all our subscribers, to believe that the result would be, that HE would soon be relieved from much perplexity and discouragement in devising "ways and means" to serve them weekly with a new sheet.

MARRIAGES.

In Charlestown, Mr. Increase Sumner Wheeler, of Framingham, to Miss Elizabeth Ann Morse, daughter of Hon. Timothy Walker.

In Ipswich, Mr. Isaac C. Kendall, of New York, to Miss Elizabeth Rogers.

In Abington, Rev. Wm. Shed to Miss Mary Howe.

In Duxbury, Mr. C. J. F. Binney, of Boston, to Miss Clarissa, daughter of Deacon George Loring.

In Walpole, Mass. on the 18th ult. Mr. Warren Fales, of Walpole, to Miss Milla Wallace, of Wrentham.

In Wiscasset, Rev. E. Beecher, of Boston to Miss Isabella P. Jones, of W.; Doctor Philip E. Theobald to Mrs. Eliza L. Wood.

In New York, Mr. Benjamin M. H. Earle, of Boston, to Miss Elizabeth Albin, of Norwalk.

DEATHS.

In this city, on Sunday evening last, of the croup Melville, son of Rev. Howard Malcom, aged 2 years.

In Dedham, on Wednesday evening last, Miss Sarah Whiting, daughter of Mr. Isaac W. aged 20.

In Walpole, on the 30th ult. Mr. George Hodges aged 26.

In Edgarton, on the 6th ult. Mrs. Abigail, wife of William Jernegan, Esq. and daughter of Nathan Mayhew, son of the Rev. Zechariah Mayhew, in the 66th year of her age. Mrs. Jernegan was the mother of twelve children, nine of whom are now living. At her desth she left thirty-five grandchildren, and three great grandchildren.

For eight years previous to her death she was afflicted with the dropsy, and for more than three years was obliged to have watchers, during which time her friends daily expected her death.

As a wife she was all that an affectionate husband could wish. As a mother she performed all the duties of her station with that kindness and fidelity which embalms her memory in the hearts of her children. In every relation of life she sustained an amiable and interesting character. During her affliction she received and enjoyed the divine consolations of the religion of Christ. Relieved from the pain and sufferings incident to this life, she has left us ground of hope that she is enjoying the rest promised to those that die in the Lord. [*Communicated.*

In Shields, (Eng.) Mr. Abraham Low, of Gloucester, 2d officer of ship Chariot, aged 37.

ANTEDILUVIAN ANTIQUITIES.

THIS day published by MUNROE & FRANCIS, '*Antediluvian Antiquities,*' translated by an American Traveller in the East. Vol. 1. Price one dollar.

Advertisement by the Author.

'The Translator, renouncing all remuneration for his labor, for the use of a large sum of money advanced for the publication, and for his personal expenses, authorizes Messrs. Munroe & Francis to distribute the entire profits of the sale among "Dorcas Societies and other charities" which are superintended by ladies, in Boston and its vicinity, as a *mite* for the relief of the poor from the "three Giants, Winter, Old Age, and Poverty."

'It is is intended that the second volume shall be published on the next "May-day of the Muses." It is postponed till next spring, that it may be embellished with beautiful engravings of antediluvian scenery. Two volumes of this work, and one of "Vicissitudes of Life, Letters, and the Age," *may* appear, if *called for by the public voice*, in all the year 1830.

'Should the name of the author become public, these works will be suspended. But the confidence of the "Translator" of the one, and the "Author" of the other, in the honor and the caution of his classical friends, equal if possible to his respect and esteem for them, remains unabated.' Nov. 7.

THE
CHRISTIAN EXAMINER.
AND
GENERAL REVIEW.

NEW SERIES—No. V. For Nov. 1829.

JUST published by GRAY & BOWEN, corner of Washington and School-streets.

CONTENTS.

Art. I. Justin Martyr
Some Account of the Writings and Opinions of Justin Martyr. By John, Bishop of Lincoln.
Art. II. Police and crimes of London
A Treatise on the Police and Crimes of the Metropolis. By the Editor of The 'Cabinet Lawyer,' &c. &c.
Art. III. Application of Science to the Arts
Elements of Technology, taken chiefly from a Course of Lectures delivered at Cambridge, on the Application of the Sciences to the Useful Arts. By Jacob Bigelow, M. D., Professor of Materia Medica, and late Rumford Professor in Harvard University.
Art. IV. Greatness
The Life of Belisarius. By Lord Mahon.
Art. V. Missions to the East
1. Sermons Preached in England.
2. Sermons Preached in India. By the late Right Reverend Reginald Heber, D. D., Lord Bishop of Calcutta.
Art. VI. Power less likely to be abused by Unitarians than the Orthodox
A Roland for an Oliver. Letters on Religious Persecution; proving that most heinous of Crimes, has not been peculiar to Roman Catholics; Protestants of almost every Denomination have been equally guilty. By a Catholic Layman.
Art. VII. Medical Statistics
Elements of Medical Statistics. By F. Bisset Hawkins, M. D., of Exeter College, Oxford.
Art. VIII. Natural Science
A Discourse on the Advantages of Natural Philosophy and Astronomy, as Part of a General and Professional Education. By the Rev. Dionysius Lardner, LL. D., F. R. S. and E. Nov. 7.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, corner of Washington and School Streets, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For November, 1829.

CONTENTS.

Interview of the Saviour with the Woman of Samaria; Vindication of God's emphatic approval of David; The Apostle Peter a Unitarian; Life of Prayer: Inquiry of the terrified Jailer of Philippi. 'A Man's life consisteth not in abundance of the things that he possesseth;' Autumn winds. Nov. 7.

AMERICAN UNITARIAN ASSCIATION.

THE General Agents of the A. U. A. give notice that they have appointed Mr. A. S. BECKWITH, in Providence, R. I. agent, for the sale of Tracts published by the Association. Persons wishing to obtain numbers or sets can obtain at his Bookstore, No. 19 Market-street, Oct. 31.

AMERICAN CHARACTER.

THE Subscribers have just published 'Sketches of American Character,' by Mrs. SARAH J. HALE, author of 'Northwood,' &c.

'The genius of my country shall arise,
A cedar towering o'er the wilderness,
Wafting its native incense through the skies.'
Byron.

These Sketches consist of 12 Tales, illustrative of American characters, habits and manners, comprised in a neat volume of 300 pages. A liberal discount made to the trade.

'They are written in a chaste though familiar style and the purity of the principles they are intended to inculcate is one of the peculiar characteristics of the book. It may safely be recommended to the perusal of young persons,—which is more than can be said of the productions that freqaently find their way to the hands of the junior members of families, carrying a poison to the heart, the influence of which may have an important effect upon the morals.'—*Galaxy.*

PUTNAM & HUNT,
41 Washington Street.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE IT REMEMBERED, that on the twenty-fourth day of October, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor in the words following, *to wit:*

'Peter Parley's Winter Evening Tales.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned," and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

SINS OF THE TONGUE.

JUST published by L. C. BOWLES, corner of Washington and School Streets, and for sale at the Bookstores, a Discourse on the Sins of the Tongue, by ALEXANDER YOUNG, Minister of the Church on Church Green. *Second Edition.*

'I must confess I am so wonderfully charmed with the music of this little instrument, that I would by no means discourage it. All that I aim at is, to cure it of several dissgreeable notes, and in particular of those little jarrings and dissonances which arise from anger, censoriousness, and gossipping. In short, I would always have it tuned by good nature, truth, discretion, and sincerity.'—*Addison.* Oct. 31.

LIBERAL PREACHER—*for Nov.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for November, 1829, containing a Discourse on '*Indolence*;' by Rev. JAMES FLINT, D. D. of Salem, Mass. Oct. 31.

FREE MASONRY.

JUST published, and for sale by JOHN MARSH, 96 & 98 State-street, 'A letter on Speculative Free Masonry, by *Charles Pinckney Sumner, Esq.*, Sheriff of Suffolk County, in answer to a letter addressed to him on that subject, by the Suffolk Committee.
6tis. Oct. 31.

COPARTNERSHIP.

THE subscribers respectfully give notice, that they have formed a copartnership in Boston, under the firm of GRAY & BOWEN; and will be happy to attend to any orders in their line which may be entrusted to them.

Their place of business is the room over No. 135 Washington-street, corner of School-street.

FREDERICK T. GRAY.
CHARLES BOWEN.

Refer to the following Gentlemen.
Mr. Jared Sparks,
Hon Edward Everett,
Hon. Nathan Hale,
John Gray, Esq.

AMERICAN UNITARIAN ASSOCIATION.

GRAY & BOWEN, have been appointed *General Agents* for the Unitarian Association. Subscribers, Auxiliary Societies, and all other persons who may wish for Tracts, can be supplied by them. Twenty eight tracts of the First Series, and five of the Second Series have already been published; and can be furnished by the quantity or single copy. A liberal discount, made to those who buy to distribute, or sell again.

SELECTED POETRY.

[From the Amulet.]

THE ANGEL'S CALL.

By Mrs. Hemans.

'Hark! they whisper! angels say,
Sister spirit, come away!'

Come to the land of peace!
Come where the tempest hath no longer sway,
The shadow passes from the soul away,
The sounds of weeping cease!

Fear hath no dwelling there!
Come to the mingling of repose and love,
Breathed by the silent spirit of the dove
Through the celestial air!

Come to the bright and blest,
And crown'd for ever!—midst that shining band,
Gathered to heaven's own wreath from every land,
Thy spirit shall find rest!

Thou hast been long alone:
Come to thy mother!—on the Sabbath shore,
The heart that rocked thy childhood, back, once more
Shall take its wearied one.

In silence wert thou left:
Come to thy sisters;—joyously again
All the home voices, blent in one sweet strain,
Shall greet their long bereft!

Over thine orphan head
The storm hath swept, as o'er a willow's bough:
Come to thy father!—it is finished now;
Thy tears have all been shed.

In thy divine abode
Change finds no pathway, memory no dark trace,
And, oh! bright victory—death by love no place;
Come, Spirit to thy God!

RELIGIOUS INTELLIGENCE.

UNITARIANISM IN FRANCE.

We have an interesting account of the state of religion in France,—and particularly of the prospects of Unitarianism, in the following letter of Rev. Dr. Carpenter, published in the September number of the Monthly Repository.

To the Editor.

Bristol, Aug. 12, 1829.

SIR,—My residence in France during the two last months of 1826 and the first six of 1827, enabled me to gain some information respecting the prospects of Christianity in that country, and to form a friendly acquaintance with two intelligent men, not of the Protestant profession, who are well disposed to what I deem the simple truths of the gospel. Among those who have not yet avowedly separated from the Roman Catholic Church, but are indifferent to its dogmas, there is (I saw reason to believe) a rapidly increasing class, consisting of men of religious,or at least not anti-religious dispositions, who feel the importance and need of religious faith, but see around them no form of it on which the understanding can rest; and who only require to have liberal views of Christianity and the arguments for its divine origin presented to them, to lead them to the adoption of the fundamental principles of Unitarianism. Belief in materialism, which had been extensively held in a more repulsive form than we have known much of in England, and been often connected with atheism, and commonly with disbelief in a future state, appeared to be rapidly giving way to an enlightened and serious spiritualism; and by this change the minds of intelligent, thinking men were, as I believed, preparing for the effectual reception of religious truth, if not *immediately* of the Christian's faith.

When I went over to Paris some months ago with my daughters, I found that my two friends and their associates were engaged in establishing a Review, to be commenced next January, which is to be devoted to *Philosophy*, in the French extent of the term, as distinct from Physics, and including all that respects Mind; and that one of them purposed to insert in the first number an article on my book entitled Unitarianism the Doctrine of the Gospel, a copy of which I had transmitted to him, by a highly valued mutual friend, as a mark of grateful respect.

I have recently recieved from these gentlemen some information which I deem alike interesting and important, whatever be its immediate result, and which induces me to address this letter to you.

One of them, a man of profound and reflecting mind, and at the same time of great activity and general information, expresses his warm satisfaction in the volume of Dr. Channing's works (the 8vo. ed.) which I had sent him, and especially of the 8th sermon,—'than which (he says) I know no arguments more conclusive and more aptly calculated to support the doctrines we cherish;' and states that he should have endeavored to translate and to publish an abstract of the volume, but for the following circumstances. The Editor of the *Courier Francais* (as many of the readers of the Repository may have observed) has recently been called to the bar for 'certain expressions respecting the durability of the Christian dogmas.' The tribunal condemned the Editor on the ground that '*la perpetuite de la foi* was a received dogma of the Romish church, and could not be called in question; that as long as a man had not declared what sort of worship he adhered to, he must be supposed to follow the one in which he was brought up; and that the Editor having made no such declaration, he ought to be considered as a Roman Catholic,' &c. &c. This sentence caused much agitation among the newspaper writers (who, in France, are a class including many in the higher ranks of society, as well as their first literary men:) 'they consulted together how they could escape or parry the attacks of the Attorney General; and they have come to the resolution of building a church with the inscription UNI DEO, and to make an avowed and public profession of *Unitarianism*.' My friend who thus writes, would have rejoiced at the measure, if it had not been taken up on such grounds, because (he says) 'I know of no other form of public worship that a reasonable man could, now-a-days, unreservedly admit:' but he is apprehensive that, from the motives which have influenced it, and the known opinions of the authors of it on philosophic and religious subjects, men who are seriously attached to their religious opinions will not join them, or come forwards as Unitarians. These circumstances make him hesitate to publish several small tracts which he had prepared in order to call the attention of his countrymen to that grand and solemn question, religion. He expects little, he says, from the men above forty, their minds having long received another bias: 'the young alone are seriously at it; and I rest great hopes on the severe examination to which they are now bringing all the documents of human evidence.' My friend writes in English, and the passages marked as quotations are of course his own words.

My other friend is also a man of an active, intelligent mind. He is a physician, and is the Editor of a Medical Journal. His engagements lead him to a more constant acquaintance with what is passing in the world; and though his mind is fraught with domestic affection, moral principle, and serious sentiments, this circumstance may have contributed to lessen the repulsive feeling with which our older friend views the motives and circumstances which are probably leading to the foundation of a Unitarian church. At any rate he writes more hopefully; and he is solicitous to aid in giving that character to the new sect which will induce men to unite with it who have profound religious convictions, and make it truly evangelical. He states that they have already raised the necessary funds, and that all the influential men of the Liberal party wish to make a part of this new congregation. The substance of his views on the subject is as follows. Though disgust at the doctrines of Catholicism and its intolerant spirit is the immediate motive which leads them to separate from their native worship, and profess Unitarianism as the most rational religion, yet, in time, the doctrines of Unitarian Christianity becoming better known and understood, religious faith will take root in their hearts, and human interests give place to more elevated sentiments. Besides, they have no belief in the Catholic doctrine; and they would long ago have abandoned it if they had found in Calvinism or Lutheranism what will satisfy the wants of the age. The result will be, he says, that Unitarianism being more suited to our views, as well as to our wants, it will gain ground extensively. My friend is therefore solicitous that I should send over such works as may be useful among the enthusiastic supporters of the cause, who, mistaking their zeal for argument, might imprudently injure the new doctrine they have embraced, and may assist them to combat its opponents by reasonings which cannot be refuted: and he desires that I would without delay send him a volume which I had previously promised him (and which I believe he would receive before his letter, which is dated the 22nd of July, reached me); and inquires whether it would not be well to translate and publish the volume of Dr. Channing which I had sent my other friend. I am about to recommend him to publish a selection from that volume. I had previously endeavored to bring about the translation of the Discourse on the Evidences among the class now forming an avowed Unitarian congregation, and also among the Protestants. It appears to me the best adapted of any tract I know for the intelligent young inquirers of France; but it may be well followed by other larger works; for instance, Mr. Belsham's Summary of the Evidences.

The doctrines of Calvinism may well be repulsive to these free inquirers; but from the regular pastors of the Protestant temple in Paris, I believe they would hear nothing but what would inform and benefit them. I heard there, however, an *occasional* preacher advocate a high doctrine of atonement, and declare that Jesus Christ is Jehovah.

I may add that my younger friend, to whose excellent wife I had sent my Principles of Education, Intellectual, Moral, and Physical, has put in hand a translation of it, under the belief that it will powerfully contribute to lead the youth of his country to religious and moral sentiments, and thereby promote its welfare. He mentions Mr. Mignet, I think, as the intended translator.—Those who have read the portion on Moral and Religious Education, and know the religious state of France, will be able to sympathize with me in the satisfaction this information afforded me. L. CARPENTER.

MISCELLANEOUS SELECTIONS.

CORRESPONDENCE OF JOHN LOCKE.

In our last paper we noticed the new biography of this celebrated Philosopher, compiled, it is said, with much care and judgment by his relative, Lord King.—In general his biographer has wisely permitted him to speak for himself; and has selected largely from his familiar correspondence.

Among the earliest of Mr. Locke's letters is one addressed to his father, at a time when he was at a distance and sick. It exhibits him to advantage as a son; and adds another to the claims of this great and good man to our respect.

'*Most Dear and Ever-loving Father*,

'I did not doubt but that the noise of a very dangerous sickness here would reach you, but I am alarmed with a more dangerous disease from Pensford, and were I as secure of your health as (I thank God) I am of my own, I should not think myself in danger; but I cannot be safe so long as I hear of your weakness, and that increase of your malady upon you, which I beg that you would by the timely application of remedies, endeavor to remove. Dr. Meary has more than once put a stop to its encroachment; the same skill, the same means, the same God to bless you is left still. Do not, I beseech you, by that care you ought to have of yourself, by that tenderness I am sure you have of us, neglect your own, and our safety too; do not, by a too pressing care for your children,endanger the only comfort they have left. I cannot distrust that Providence which hath conducted us thus far, and if either your disappointments or necessities shall reduce us to narrower conditions than you could wish, content shall enlarge it: therefore, let not these thoughts distress you. There is nothing that I have which can be so well employed as to his use, from whom I first received it; and if your convenience can leave me nothing else, I shall have a head, and hands, and industry still left me, which alone have been able to raise sufficient fortunes. Pray, Sir, therefore, make your life as comfortable and lasting as you can; let not any consideration of us cast you into the least despondency. If I have any reflections on, or desires of free and competent subsistence, it is more in reference to another (whom you may guess) to whom I am very much obliged, than for myself; but no thoughts, how important soever, shall make me forget my duty; and a father is more than all other relations; and the greatest satisfaction I can propose to myself in the world, is my hopes you may yet live to receive the return of some comfort, for all that care and indulgence you have placed in,

'Sir, your most obedient son,

'J. L.'

In the number of Mr. Locke's correspondents the curious reader will be pleased to find the no less celebrated Sir Isaac Newton (par nobile fratrum.) On the subject of these letters, the writer of a pleasant article in the Monthly Repository (for September 1829) remarks

The letters of Sir Isaac Newton are on every account curious and interesting; particularly with regard to his nervous timidity as to the publication of his opinions on the corruptions of Scripture, his alchymistic experiments, his susceptibility of offence, and the almost infantine simplicity with which he acknowledges his fault. There is a beautiful letter to him from Locke on the occasion. No stronger proof could be given of the latter's kindness and warmth of heart.

Lord King publishes some observations by Dr. Rees on this correspondence.

The following letter from Mr. Locke to his cousin, Mr. King, ought to form part of the series, and it furnished fresh proof of the kind consideration and caution with which he dealt with his friend's failings:

'*Dear Cousin*,

'I am puzzled in a little affair, and must beg your assistance for the clearing of it.—Mr. Newton, in Autumn last, made me a visit here; I showed him my Essay upon the Corinthians, with which he seemed very well pleased, but had not time to look it all over, but promised me if I would send it him, he would carefully peruse it, and send me his observations and opinion. I sent it him before Christmas, but hearing nothing from him, I, about a month or six weeks since, writ to him, as the inclosed tells you, with the remaining part of the story. When you have read it, and sealed it, I desire you to deliver it at your convenience. He lives in German St.: you must not go on a Wednesday, for that is his day for being at the Tower. The reason why I desire you to deliver it to him yourself is, that I would fain discover the reason of his so long silence. I have several reasons to think him truly my friend, but he is a nice man to deal with, and a little too apt to raise in himself suspicions where there is no ground; therefore, when you talk to him of my papers, and of his opinion of them, pray do it with all the tenderness in the world, and discover if you can why he kept them so long, and was so silent. But this you must do without asking why he did so, or discovering in the least that you are desirous to know. You will do well to acquaint him, that you intend to see me at Whitsuntide, and shall be glad to bring a letter to me from him, or any thing else he will please to send; this perhaps may quicken him, and make him despatch these papers if he has not done it already. It may a little let you into the freer discourse with him, if you let him know that when you have been here with me, you have seen me busy on them (and the Romans too, if he mentions them, for I told him I was upon them when he was here) and have had a sight of some part of what I was doing.

'Mr. Newton is really a very valuable man, not only for his wonderful skill in mathematics, but in divinity too, and his great knowledge in the Scriptures, wherein I know few his equals. And therefore pray manage the whole matter so as not only to preserve me in his good opinion, but to increase me in it, and be sure to press him to nothing, but what he is forward in himself to do. In your last, you seemed desirous of my coming to town: I have many reasons to desire to be there, but I doubt whether ever I shall see it again. Take not this for a splenetic thought; I thank God I have no melancholy on that account, but I cannot but feel what I feel; my shortness of breath is so far from being relieved by the renewing season of the year as it used to be, that it sensibly increases upon me. 'Twas not therefore in a fit of dispiritedness, or to prevail with you to let me see you, that in my former I mentioned the shortness of the time I thought I had in this world. I spoke it then, and repeat it now upon sober and sedate consideration. I have several things to talk to you of, and some of present concernment to yourself, and I know not whether this may not be my last time of seeing you. I shall not die the soener for having cast up my reckoning, and judging as impartially of my state as I can. I hope I shall not live one jot the less cheerfully the time that I am here, nor neglect any of the offices of life whilst I have it; for whether it be a month, or a year, or seven years longer, the longest any one out of kindness or compliment can propose to me, is so near nothing when considered, and in respect of eternity, that if the sight of death can put an end to the comforts of life, it is always near enough, especially to one of my age, to have no satisfaction in living. 'I am your affectionate cousin,

And humble servant,

J. L.

COFFEE.

In the 'Letters on Cuba' by the late Dr. Abbot, we have an interesting account of the growth and management of the coffee tree. The following extracts, we doubt not, will be read with interest.

The coffee tree will bear, on an average, for about twenty years, and as the plants are renewed here and there as they decay, and do not produce until the third year, one tenth parth of them is unproductive. The product is from a half to three-quarters of a pound per year. The fruit is contained in globular shells or husks, each of which contains two of the berries, such as we see them in the market. They are picked from the husk when they have turned red; the picking season commences in November, and continues until March. The fruit of the same tree does not ripen all at once, but the different berries become fit to be gathered successively, so that the same trees are picked repeatedly at different times, until the fruit is all gathered. The negroes pick the fruit in baskets, which, when filled, they carry on their heads to the mill, or rather to the dryers, near to the house of the planter, and the huts or boheas of the negroes,—all the buildings being usually situated in a central part of the estete. The berries are placed upon the siccaderos, or plates for drying, until they are sufficiently dried, when they are deposited in large bins or compartments, in a store house near to the mill, to be subsequently ground and cleaned.

The dryers are formed with great care and neatness, and cover from a quarter to half an acre. They elevate the ground with a bed of lime-stone, beaten to pieces, and raised in the middle of the bed so as to have a gentle declivity; and surround the edges with a wall of a foot in height. This bed and wall of mortar, is beaten down with a heavy beetle to render it capable of sustaining all changes of weather. An incidental but important use of the siccaderos, is to fill an extensive tank with water, to serve the plantation through the season; as brooks, I may say, they have none, and wells are rare, and sunk through stone for hundreds of feet, in this part of the island.

On the dryers, the berries are kept stirring, least they should heat. They are spread thin or thick, according to the extent of the works, which, as they have time, they extend from year to year.

When the coffee in the cherry is dry, they rake it together in a conical heap, which they cover from the dews and rains with sail cloth and moveable roofs of palm leaves.

From the dryers, the cherry is removed to the peeling mill. This is an octagonal roof (I speak of the one now before me; they are variously built) resting on eight posts, and terminating in a cupola. This roof, which runs high, is often the pleasant resort and building place of large flocks of doves.

The mill is constructed like a tanner's bark-mill. The wheel is of large circumference, and of heavy wood, sometimes bolted together with iron, and sometimes only cleated, but weighing a ton. This moves in a narrow walled way, a foot and a half deep, half filled with coffee berries, the quantity generally preventing the crushing of the seed. The wheel moves round with rapidity, drawn by mules, on a fast trot, with a negro sitting on the axle of the wheel to which they are harnessed, to lash them into speed, himself moving in a whirl which might addle some men's brains. A rake of two stout teeth, hung to the axle, follows in the track of the wheel, constantly shifting, and lightening the bed.

When, by this process, the skin of the cherry is bruised off, it is sifted through a *heading* sieve, constructed of wire, one-third of an inch apart, and called No. 3. This operation is performed in the centre circle of the mill, and the *unbruised* cherries are again submitted to the wheel. That portion which goes trough the sieve, is transferred to the fanning mill, in a convenient building near by.

The fanning mill is constructed on the principle of a machine for winnowing grain. The hull, or cherry skin, is thrown out by the revolving fan, the clear coffee, good and bad, falls through a wire sieve. The coffee is next transferred to the *divider*.

The *divider* is formed on a principle analogous to the rice mill sand screen. It has a hopper like the fan mill, through which the coffee falls on an inclined plane of wire, just large enough to suffer the blighted and broken kernels to fall through; the large and fair pass to a coarser sieve, and fall into a heap or bag at pleasure, and anything still coarser, which escapes over this sieve, falls on the floor, to be thrown away, or returned to the mill.

The business of hand-picking is thus almost completed by machinery. But, lest anything should escape, which should discredit the coffee, it passes the table of sharp-eyed and experienced pickers, who determine its three qualities with accuracy.

VULGAR ERROR.—STIMULATING MEDICINE.

From an ignorance of the rules of health, and their consequent violation, the integrity of some internal organ is impaired—it can no longer perform its functions with that degree of perfection and regularity necessary to the system. If it be an organ essential to life, every other suffers with it, and the individual is incapacitated from his accustomed bodily or mental labor. According to his own account, he is in a state of debility.—This, to a certain extent, is true; but it is a debility that can be removed only by restoring to health the organ primarily affected; a task for which the experienced and skilful physician is alone competent. But the sufferer is himself of a different opinion: he is debilitated; all he requires is something to restore strength to his system generally; additional and more stimulating food; some cordial or elixir—some potent tonic! These are soon obtained; a momentary excitement is the result, to sustain which requires their frequent repetition: but so far from any permanent advantage resulting from their use, the symptoms advance with increased rapidity; the individual becomes more and more exhausted; and, if he fall not a speedy victim to the disease itself, be often does to the effects of intemperate habits, induced by the remedies to which he has had recourse.

It is not merely in disease, that erroneous opinions in regard to debility, are productive of evil effects. During health, the same injudicious means are resorted to, to sustain the strength of the system, as are supposed capable of restoring it when absent.

The infant in the nursery is too often pampered into disease, under the ridiculous notion of ministering to its strength; while every day, the adult, to augment his vigor or prevent debility—to accelerate digestion, or to guard his system from the supposed weakening influence of external agents,—pours into his stomach a variety of articles, the direct tendency of which is to destroy the functions of the latter organ, and to spead disease, suffering and debility, through every portion of the body.

The means of avoiding disease, (temperance, pure air, exercise, and the subjection of the animal passions,) are the only ones capable of increasing and maintaining the physical strength of the system: from the inventions of the cook, the products of the still or the combinations of the apothecary, directly opposite effects invariably result.

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